

**CLEAR INSTITUTE
PRESENTS**



**Cultural Diversity, De-
Escalation, & Bias Crime
Reporting**

Fair Use

This presentation includes materials created by others, which were acquired with permission, license, or under a claim of fair use (17 U.S.C. § 107).

This presentation was prepared under the Fair Use Guidelines for multi-media presentations, and further use or distribution of it is not permitted.

The following power point presentation was created and edited by :

Robert Czepiel Jr.
Supervising Deputy Attorney General, Deputy Chief of Training
DCJ- Prosecutors Supervision & Training Bureau

Douglas Collier
DEA Agent (retired)
DCJ- Prosecutors Supervision & Training Bureau
Law Enforcement Liaison

The CLEAR institute would like to thank the following individuals for providing materials from other trainings. Some of the materials were used in creation of this training include but were not limited to:

Assistant Prosecutor Vered Adoni. Bias Crimes. Bergen County Prosecutor's Office. (September, 2016).

Port Authority Officer Scott Benoit. Interpersonal Relations & Cultural Diversity. New York-New Jersey Port Authority. (2016).

Chaplain Israel Bursztyn and Chaplain Yaakiv Wenger. NJSA Cultural Sensitivity

Training for Public Service Professionals. New Jersey Chaplains Association. (2016)

Detective Brian Christensen. Understanding Bias Crimes Incidents and Reporting. New Jersey Division of Criminal Justice. (2016).

Detective Brian Christensen Office of Attorney General-DCJ, Chief Lou Bordii Vorhees Police Department, Assistant Attorney General Philip Freeman Office of Attorney General-Division of Civil Rights., David Leonardis Office of Attorney General-DCJ. Bias Crime and Reporting. (2017).

Rachel M. Caruso, Esq. County of Union Sensitivity Training for Supervisors. Roth D'Aquanni, LLC. (2016).

Detective David L. D'Amico (retired). Bias Crime and Community Relations. Monmouth County Prosecutors Office (2015).

Dr. Anne Deepak, Ph.D. Monmouth University-School of Social Work, John Paige Office of Attorney General-Department of Homeland Security, David Leonardis Office of the Attorney General-Division of Criminal Justice, Dr. Ali Chaudry, Ph.D. RU Islamic Center of Basking Ridge. Law Enforcement Cultural Diversity with the Muslim Community. (2017

Dr. Anne Deepak, Ph.D. Monmouth University-School of Social Work), Retha Onitiri New Jersey Institute for Social Justice Cultural Diversity and Social Justice. (2017).

Monmouth County Prosecutor Christopher J. Gramiccioni, Assistant Prosecutor Jennifer A Lipp, Lt. Eric Singer, DSGT Santorsola, and Detective Rosendo Perez. Professional Responsibility and Bias Crimes. Monmouth County Prosecutor's Office. (2016).

Eldridge Hawkins Jr., and Deputy Attorney General Bryn Whittle Esq. The Black American Experience with Law Enforcement in the United States: A Historical Perspective & Why It Matters. New Jersey Office of Volunteerism, New Jersey Department of State and N.J. Office of the Attorney General-Office of Community Justice. (2016).

Dr. Adrienne Fessler-Belli, Ph.D., LCSW, Director N.J. Department of Human Services-Division of Mental Health and Addiction, Megan Sullivan Deputy Director NJ Department of Human Services Division of Mental Health and Addiction Services, Paul Miller First Responder Coordinator NJ Department of Human Services Division of Mental Health and Addiction Services, Steve Crimando Training Director N.J. Department of Human Services Division of Mental Health and Addiction Services, and Supervising Deputy Attorney General Robert Czepiel Jr., Deputy Chief of Prosecutors Supervision & Training Bureau. Police Response: De-Escalation Techniques

for Individuals with Special Needs/Mental Illness. (2016).

Captain Ronald Hampton New Jersey State Police, Chief Lou Bordi Vorhees Police Department and New Jersey Association of State Chiefs of Police, Chief Bill Parenti New Jersey Association State Chiefs of Police, Dr. Dr. Lewis Z Schlosser, PhD, ABPP, Dr. Jay Berman. PhD, Chief Gary Gubbie Maple Shade Police Department and New Jersey Association State Chiefs of Police, Investigator Jennifer Ayers Office of Attorney General Office of Law Enforcement Professional Standards, Detective Chris Wagner _____, Dr. Richard Celeste Somerset County Academy Director. Law Enforcement and De-Escalation Techniques. (2017).

Dr. Peter Liu. PhD. Understanding the Differences between Eastern and Western Cultures. Monmouth University. (2016).

Dr. Lewis Z Schlosser, PhD, ABPP and Dr. Jay Berman. PhD. American Jews. Institute for Forensic Psychology and New Jersey City University. (2016).

Deputy Attorney General Leah Smith, Office of the Attorney General-Counsel to the Attorney General, Assistant Attorney General Philip Freeman Office of the Attorney General-Director of Division of Civil Rights Division, Christen Fuscarino Garden State Equality, David Leonardis Office of Attorney General – Division of Criminal Justice. Law Enforcement and LGBTQ Community. (2017).

Sgt. Kimberly Trujillovar. Cultural Diversity. Ocean County Prosecutors Office. (2016).

Dr. Rucha Kavathe. PhD. Introduction to Sikhism. Associate Director Community Education & Empowerment Directorate (CEED) UNITED SIKHS JAF POB 7203. (2016).

Jeolle Zabolka, Monmouth University, Dr. Anne Deepak, Ph.D. Monmouth University School of Social Work, Kim Trujillovar, Ocean County Prosecutors Office, Jose Martinez Latino Leadership Alliance. Cultural Diversity and the Latino Community. (2017).

The CLEAR institute would like to thank the following subject matter experts from the working group for providing their expertise in creation of the following modules for this training:

I. General Cultural Diversity

Dr. Anne Deepak, PhD. - Monmouth University –School of Social Work

Dr. Lewis Schlosser, , PhD, ABPP. – Director of The Institute for Forensic Psychology

Dr. Joelle Zabolka, PhD. - Monmouth University

Retha Onitiri – N.J. Institute of Social Justice – Statewide Coordinator

II. Law Enforcement – De Escalation

Major Ron Hampton – New Jersey State Police

Chief Lou Bordi, Vorhees P.D., N.J. Association State Chiefs of Police

Chief Bill Parenti – N.J. Association of State Chiefs of Police – NJSCOP - President

Dr. Lewis Schlosser, PhD, ABPP – Director of the Institute for Forensic Psychology

Dr. Jay Berman, PhD – Jersey City State University

Chief Gary Gubbei, Maple Shade P.D. – N.J. Association of State Chiefs of Police

Investigator Jennifer Ayres – OAG- Office of Law Enforcement Professional Standards

Deputy Attorney General Nicole Langfitt - Office of Law Enforcement Professional Standards

Dr. Richard Celeste, PhD.-Director of the Somerset County Police Academy

Supervising Deputy Attorney General Robert Czepiel Jr., Deputy Chief –Prosecutors Supervision & Training Bureau

III. Law Enforcement and the African American Community

Director Eldridge Hawkins - New Jersey State Office of Volunteerism

Deputy Attorney General Bryn Whittle – OAG-Office of Community Justice

State of New Jersey Coordinator Retha Onitiri – N.J. Institute of Social Justice

IV. Law Enforcement and the Asian Community

Jamie Yeh – NJ Asian American L.E. Officers Association – Director of Preparedness

Dr. Peter Liu, PhD. – Monmouth University

Dr. Anne Deepak, PhD. - Monmouth University –School of Social Work

V. Law Enforcement and the Muslim/Islamic Community

Dr. Ali Chaudry, PhD. – RU Islamic Center of Basking Ridge – Faith Based Chair

Dr. Anne Deepak, PhD. - Monmouth University –School of Social Work

Lt. John Paige – OAG- New Jersey Office of Homeland Security & Preparedness

Dave Leonardis –OAG-Division of Criminal Justice – Training and Outreach Coordinator

VI. Law Enforcement and the Sikh Community

Associate Director Rucha Kavathe – Community Education & Empowerment Directorate
–United Sikhs

AUSA Harpreet Mokha – DOJ – National Program Manager

Director Hardayal Singh – Community Education & Empowerment Directorate – United
Sikhs

VII. Law Enforcement and the Latino Community

Dr. Anne Deepak, PhD. - Monmouth University –School of Social Work

Sgt. Kim Trujillovar – Ocean County Prosecutor’s Office

Co-Chairman Jose Martinez – Latino Leadership Alliance

VIII Law Enforcement and the Jewish Community

Dr. Lewis Schlosser , PhD, ABPP. – Director of The Institute for Forensic Psychology

Executive Director Jacob Toporek, Esq. – N.J. State Association of Jewish Federations

Media Director Fradl Adams – N.J. State Association of Jewish Federations

Rabbi Isorel Bursztyn – N.J. Chaplains Association

Rabbi Yaakiv Wenger- N.J. Chaplains Association

IV. Law Enforcement and the LGBTQ Community

Deputy Attorney General Leah Smith –New Jersey Office of the Attorney General

Executive Director Christian Fuscarino – Garden State Equality

Assistant Attorney General Philip Freeman – OAG-Division of Civil Rights – Assistant Director

X. Understanding Bias Crimes/Incidents and Reporting

Detective Brian Christensen – OAG-Division of Criminal Justice

Assistant Attorney General Philip Freeman – OAG-Division of Civil Rights – Assistant Director

Dave Leonardis –OAG-Division of Criminal Justice – Training and Outreach Coordinator

Other (Evaluation for Pilot)

Dr. Robin Mama, PhD.- Dean of Monmouth University –School of Social Work

WORKING GROUP ON CLEAR CULTURAL DIVERSITY TRAINING

- **Experts/Materials were provided from the following groups/agencies:**
 - OAG, Division of Criminal Justice
 - OAG, Office of Law Enforcement Professional Standards
 - New Jersey State Police
 - New Hope Baptist Church
 - Voorhees Police Department
 - Jersey City State University
 - N.J. State Assoc. of Jewish Federations
 - Somerset County Police Academy
 - Division of Criminal Justice Police Academy



WORKING GROUP ON CLEAR CULTURAL DIVERSITY TRAINING



- New Jersey State Office of Volunteerism
- Latino Leadership Alliance of NJ
- New Jersey Institute for Social Justice
- NJ Office of Homeland Security & Preparedness
- Institute for Forensic Psychology
- NJ Asian American Law Enforcement Officers Association
- NY/NJ Port Authority

WORKING GROUP ON CLEAR CULTURAL DIVERSITY TRAINING



- Monmouth University School of Social Work
- OAG, Division of Civil Rights
- Garden State Equality
- Maple Shade Police Department
- NJ Assoc. of State Chiefs of Police
- U.S. Department of Justice
- New Jersey Chaplains Association
- National Association of Black Law Enforcement Officers (NOBLE)
- National Association for the Advancement of Colored People (NAACP)

Training Objectives

- **Officers will be trained on:**
 - Identifying factors that constitute cultures in the State of New Jersey.
 - Identifying the nature of bias, inherent bias, and the way that can affect the behavior of a law enforcement officer in the community they serve.
 - Identifying verbal and non-verbal de-escalation techniques when interacting with a person of a different culture, ethnicity, religion, language or sexual or gender identity..
 - Identifying and understanding the procedure for reporting potential bias crimes.



Rule 1

**EACH OF YOU GOES
HOME SAFELY AFTER
YOUR SHIFT.**



INSTRUCTOR NOTES-

- As a trainer, this concept is an extremely important point to discuss. The Instructor should avoid reinforcing concepts that may come up in class such as “better to be judged by twelve than carried by six.” This concept presumes that a Law Enforcement Officer used excessive force. Moreover, it may become an issue in any civil litigation on a failure to train issue.

Core Law Enforcement Values

- Respect for people
- Reverence for the law
- Service to the community



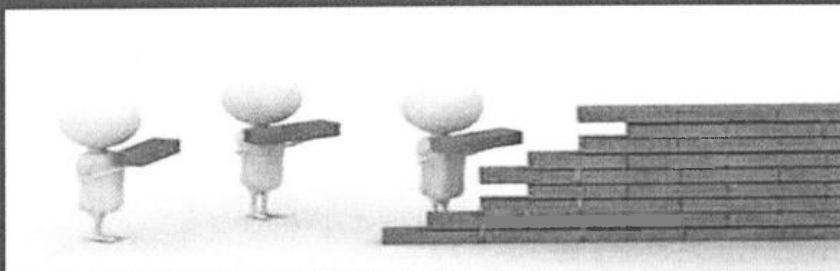
What this Training is Not About.

Changing your police tactical training concerning cover and distance while responding to a potentially dangerous situation.



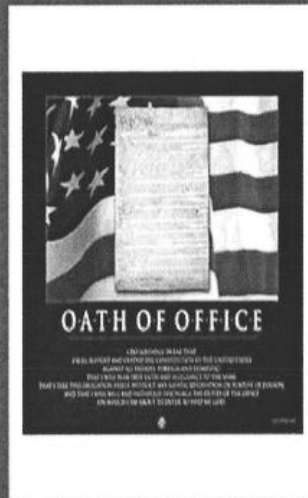
Part I

Laying the Foundation: General Law Enforcement and Cultural Diversity Concepts.



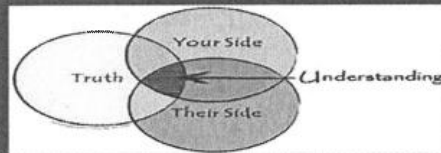
Protect and Serve: Oath of Duty.

- Officers shall perform all duties, fairly and impartially, without favor or affection or ill will and without regard to status, gender, race, religion, political belief and aspiration.
- They will conduct themselves in appearance and deportment in such a manner as to inspire confidence and respect for the position of public trust they hold.



This Portion of the Training is all about Perception and Understanding.

- How are you perceived by the community you serve?
- How do you believe the community perceives you?
- What is your understanding of the diverse groups that make up the community you serve?



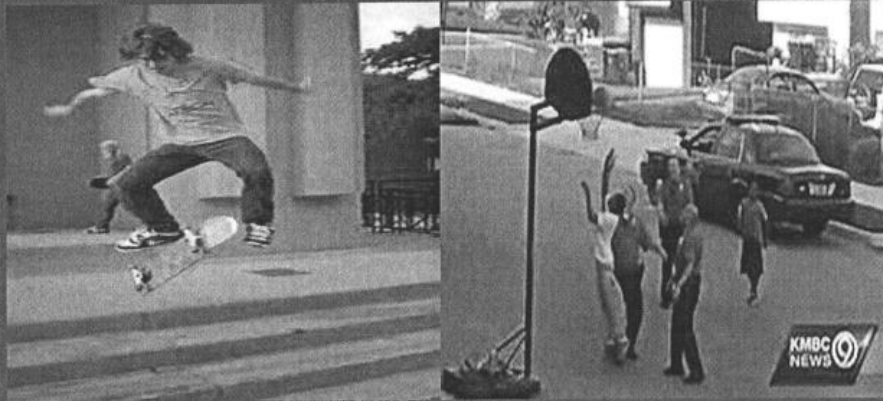
What is Your Normal Interaction with the Community You Serve?

Quote from the Movie
Roadhouse.....

You have to be nice
Until it's time not to be nice
And then you have to be nice
again.



In This Job,
A Simple Interaction Can Make A
Difference.



Instructor Notes

See:

Baltimore Skateboarding video
Florida Basketball video

Let's Start Changing Our Lenses.

- Look around the room, LEO's of different race, ethnicity, gender, culture, religion, and sexual orientation.

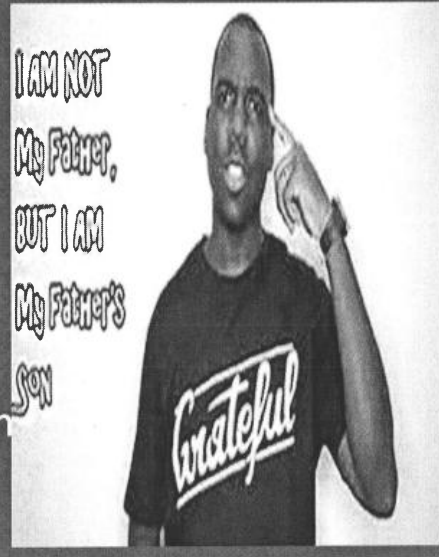


Instructor Notes

- For smaller groups go around the room and have each person introduce themselves providing their religion, ethnicity, race, back-ground.

Let's Start Changing Our Lenses

- Now put yourself in the shoes of a person of a different race, culture, religion, gender, sexual orientation, disability.
- Ask yourself would that change your perspective concerning your interaction with the community?



Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

Changing Lenses: The Community I Serve.

- **If you are:** **How would a:**
Christian..... Sikh, Muslim, or Jew perceive events?
Heterosexual.....LGBTQ member perceive events?
Caucasian..... African American perceive events?
Male..... Female perceive events?
Asian..... Latin American perceive events?

The Community I Serve: Some General Enforcement Rules.

- Everyone is to be treated the same way regardless of their ethnicity, culture, gender, race, or sexual orientation.
- The general public is to be held to the letter of the law equally.



The Community I Serve: Some General Enforcement Rules

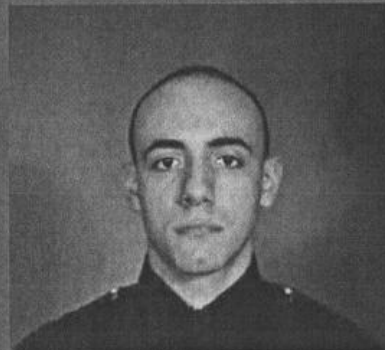
- In recent years, tension between the community and the police has been rising with several flash points.
- There will always be gaps between cultures, genders, religions, ethnic groups.



Instructor Notes

- Use current events to highlight tension between police and community.

Detective Melvin Santiago
End of Watch
July 13, 2014



Instructor Notes

- Detective Melvin Santiago was shot and killed at 4:09 am when he and his partner responded to a robbery call at a 24-hour pharmacy on the corner of Communipaw Avenue and John F. Kennedy Boulevard.
- Detective Santiago and his partner had just pulled into the parking lot as the man exited the building and opened fire on them without warning.
- Detective Santiago was struck in the head before he was able to exit from the patrol car's passenger seat.
- Other responding officers returned fire and killed the subject.
- Detective Santiago had graduated from the academy only six months prior to the incident.

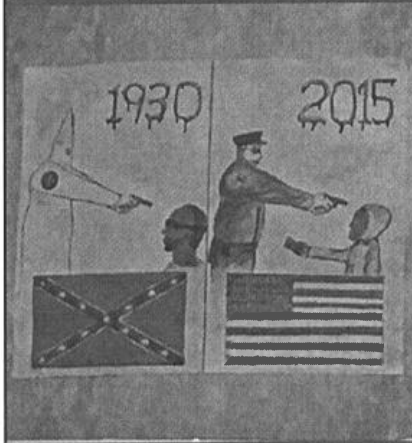
How Did Some In Community Respond?



Instructor Notes-

- The above memorial was for the shooter of Detective Santiago not for Detective Santiago. Discuss with the class what this means. **Discuss** with the class what this demonstrates concerning the relationship between Law Enforcement and some in the community. This case occurred before Ferguson and the Baltimore Riots. **Discuss** with the class whether the relationship between Law Enforcement and the community are now better or worse. Instructor should discuss with the class the concept that a Law Enforcement Officer may now be targeted as a victim of a violent crime based solely upon his/her status as a Law Enforcement Officer (the NYPD Officers killed in Bedford-Stuyvesant, Brooklyn* and the Pennsylvania State Police Officer killed during a shift change in Blooming Grove*.) **Discuss** with the class whether there is another explanation for this memorial: Even though the acts of the defendant in this case are indefensible, he had family and friends that also mourned his loss. This is a good opportunity to talk about changing perception.

What is the Status of Law Enforcement and Community Relations?



- The artwork depicts two scenes: A flashback to 1930 with a member of the Ku Klux Klan wearing a white hood and pointing a gun at an Black man with the Confederate flag below it; the other side of the picture says 2015 and features a police officer pointing a gun at an African American child with the American flag below it.

Instructor Notes-

This was reported on March 3, 2016. The picture was hanging in an honors classroom at North Oldham High School in Louisville, Kentucky. The entire article has been reproduced below:

Police officer wants this student artwork removed. Can you guess why?

March 3, 2016 9:45 AM MST

Courtesy of WDRB

The powers that be at North Oldham High School in Louisville can't fathom what all the fuss is about. Station WDRB quotes Oldham County Schools spokeswoman Tracy Green as saying of the student art project that has angered parents, "When discussing social injustice, people will likely be offended by some topic. The drawing is a student's artistic representation based on the lens through which the student viewed that issue and the student has a First Amendment right to share that opinion." The teacher in whose room the poster hangs agrees arguing, "It's a really good example and shows how racial violence has evolved." One parent, Dave Hamblin, voiced concerns not only about the picture, which hangs in his daughter's classroom, but about how far it deviates from the assignment that led to its being displayed. He wrote in a Facebook post:

"This Honors English class read the Pulitzer Prize Winning book, 'To Kill A Mockingbird,' by Harper Lee, and were supposed to do art, based on the book.

"The book is a beautiful piece of art describing social and familial dilemmas of the early 1900s, and has NOTHING to do with the hatred filled propaganda coming from some in this country today. The 'art' is not from a student in the class, it was from a student last year and the teacher liked it so much she placed it back on the wall."

WDRB describes it this way:

The artwork depicts two scenes: A flashback to 1930 with a member of the Ku Klux Klan wearing a white hood and pointing a gun at an Black man with the Confederate flag below it; the other side of the picture says 2015 and features a police officer pointing a gun at an African American child with the American flag below it.

Hamblin has requested that the picture be removed from the classroom, maintaining that it "seems that the school and school administrators believe this to be an appropriate form of discourse and educationally noteworthy." The father, who works in law enforcement, added:

What this propaganda creates, are future cop haters, which endanger me, and 800,000 other courageous protectors. We speak of tolerance, we speak of changing hostile environments, we speak of prejudice, and we speak of racial relations, yet, when it comes to hostility toward police, their families, and profiling them through bigotry we are expected to tolerate it. I will not, nor will my child.

In an interview with WDRB, a video of which follows, he added:

It's comparing a race-based ideology, or the KKK, to that of professional workers who serve their country day-in and day-out. There's propaganda and there's the First Amendment. They're two different things, especially in a government-run classroom. But Tracy Green is sticking to her (dare it be said) guns:

As educators, we play an important role in preparing our students for the world that exists outside our own buildings. These topics can be divisive and upsetting to people on all sides of these issues but part of our role is to give students an opportunity to discuss those.

She conceded that Hamblin isn't the only parent who complained about the poster, noting that the decision on whether or not to take it rests with the teacher who inappropriately displayed it in the first place.

United States 2017



Instructor Notes-

- In 2017, are Americans more divided?
- Source: MTP Daily, Thursday September 21, 2017. www.nbcnews.com/meet-the-press/video/70-of-americans-have-negative-view-on-race-relations-1052128323823
- September 2017 NBC News-Wall Street Journal Poll.
 - 70% of Americans have negative view on race relations in the country viewing the issue as “fairly bad” or “very bad.”
 - 69% white
 - 71% black
 - 67% hispanic

Our Differences

- We may believe in different things, speak different languages, and we look different.
- This is okay. Looking different is how we tell each other apart.
- No training will be able to describe all differences in a diverse State like New Jersey.

**DIFFERENCES
CAN BE A
STRENGTH.**

QUOTEID.COM

Condoleezza Rice

Instructor Notes-

- Concerning bullet three, this training is only designed to provide a general understanding of some general characteristics of a person from a different culture, religion, ethnic background, sexual orientation. The CLEAR Institute will provide more detailed trainings on these areas that can be taken for credit as electives in year(s) 3-5 of the CLEAR institute for credit.

Bridging the Gap

- Let's start communicating .
- Put another way, ask people about their culture, race, ethnicity, etc.
- **Listen.**



Instructor Notes-

- Ask individuals in the training about different cultures, ethnic groups, religious groups, races in their jurisdiction.

The Community I Serve: How is Law Enforcement Perceived?

- The general public may get their impression of the police from fictionalized television or from media.



Instructor Notes-

- Talk about the “ripple effect.” Interaction between a law enforcement officer and a private citizen of a different culture, ethnicity, sex, or race may have future unintended consequences for future interactions with law enforcement officers.

The Community I Serve: What is Law Enforcement's Perception?

- There are behaviors that are done by certain religion or ethnic communities that the public might think are suspicious based upon stereotypes and misinformation..
- These behaviors might include: praying on the floor in public, chanting, or wearing flowing or baggy clothing even in warm weather.



Challenge of Law Enforcement in Diverse Community.

- It is incumbent upon police officers to understand what is suspicious behavior, and what is merely religious or ethnic practices.
- However, be aware that a criminal may attempt to disguise their intentions by attempting to hide behind religious or cultural customs.



Instructor Notes-

- Enclosed examples, criminal using a religion to foster criminal activity:

<https://www.google.com/amp/www.nbcnewyork.com/news/local/NYC-Buddhist-Leaders-Warn-Tourists-Beware-of-Fake-Monks-Money-384482021.html%3Famp%3Dy>

<https://www.google.com/amp/newyork.cbslocal.com/2016/06/10/high-line-fake-monks/amp/>

Challenge of Law Enforcement in Diverse Community

- Some of the people you meet in the line of duty will have a tainted image of you because of bad cultural tensions or previous bad interaction with police.
- Some of the people you meet will taint your views of the general public. It is important to not let their view of you change how you think or treat people.



Instructor Notes-

- Ask for stories from group about instances where communities views have been poor of police.
- If no stories are generated, use this one to spur conversation:
- During recent outreach event, the Attorney General was speaking with a group of small children at an elementary school. Most gave him high-fives. One little girl would not shake his hand or look at him. The reason she gave, she hates cops.

Challenge of Law Enforcement in Diverse Community.

- It is important:
 - to be aware of any communities you will be regularly dealing with;
 - attempt to learn some of their language and customs.
- Your attempts to relate and understand their customs/ideas will lead to understanding.

step #1
educate yourself.

Challenge of Law Enforcement in Diverse Community.

- Get to know the community leaders; they will be your contact point and enable you to earn the communities' trust.
- Where do we have common ground?

**I DON'T
UNDERSTAND YOU.
YOU DON'T
UNDERSTAND ME.
WHAT ELSE DO WE
HAVE IN COMMON?**

QUOTEID.COM

Ashleigh Brilliant
English Author

Challenge of Law Enforcement in Diverse Community.

- When in doubt, get assistance from another officer who is more familiar with the culture.
- Words may have different meanings.



Instructor Notes-

- Law enforcement and citizens are critical stakeholders linked by mutual dependencies and responsibilities to protect and serve the community.
- Create space for candid conversation and build trust.
- Acquire soft skills and attributes that will enable you to interact effectively in the community (e.g. listening skills, cultural sensitivity, etc.).
- Identify community mentors and create opportunities for community shadowing.

Community Outreach is Necessary.

- Town Hall Meetings
- Social Media
- Crime Control Newsletters to Community:
 - Police Programs
 - Crime Stats
 - SARS stats
- Citizen Academy
 - Police Department Functions
 - Neighborhood Watch
- Volunteerism
 - Citizens can assist with administrative needs
- Sub-stations
 - Approach citizens to learn about issues/concerns
- Bike/Foot Patrols
- School Resource Officers
- Chaplaincy



Meet with Faith Based
and Community Groups.



FORM AN INTERFAITH COUNCIL

Include Other Local Government Agencies

- Helps Identify Needs/Deficiencies/Concerns
- Helps to Arrive at Solutions
- Information Sharing
- Security Strategy

Instructor Notes-

- Faith Based Leaders may offer to provide cultural awareness training. The CLEAR Institute would be interested in creating several hour-long blocks with faith-based and community leaders for electives to be taken in years three through five of the curriculum.

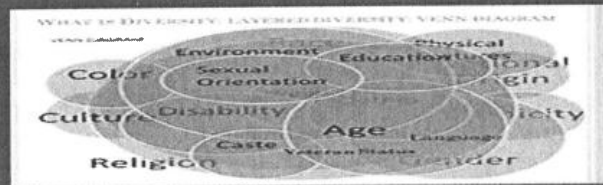
What Does Law Enforcement Need From The Community?

- Understanding of the complexity and stress of police work- especially in a use of force situation.
- Continually stressing that when a law enforcement gives a command or directs a private citizen to do something, **there must be compliance.**
- Otherwise, the citizen may be charged with a crime or disorderly persons offense.

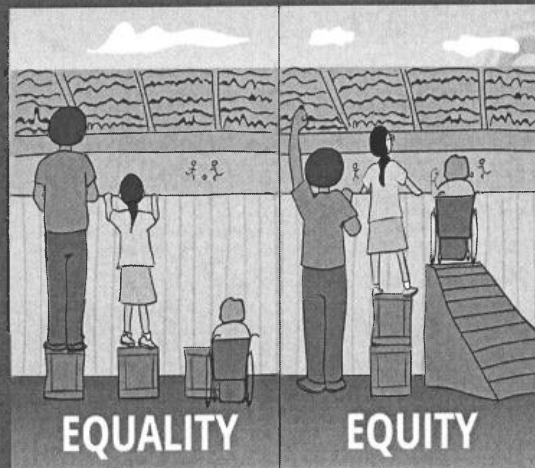


Diversity = Differences + Similarities

- **Differences** focuses on what we see across cultures.
 - Caution: beware the “*threat of the other*”
- **Similarities** need to be carefully examined for bias regarding criteria
 - Caution: beware the “*myth of sameness*”
- **Diversity** focuses on a more in-depth understanding of culture not just across cultures, but **within** a culture as well, leading to a deeper and richer understanding of experience



Understanding Social Justice: Equality.



Instructor Notes –

(1) What does this mean? When we look at equity, the outcomes become equal.

(2) The Frequent Assumptions of Cultural Bias:

- A common measure of “normal” behavior;
- An emphasis on individualism;
- An emphasis on definition of the problem;
- Dependence on abstract words;
- Overemphasis on independence;
- Neglect of naturally existing support systems;
- Dependence on linear thinking;
- Changing the individual, not the system;
- Neglect of history (ahistorical perspective);
- Dangers of cultural encapsulation.

Barriers to Social Justice

- Lack of understanding communities, police, history and policies.
- Lack of opportunities for police and communities to interact in a positive and mutually satisfying way.



Barriers to Social Justice

- Structural barriers—racial disparities in juvenile justice and criminal justice.
- Lack of trust and positive relationships.



What Do I Need to Know about Cultural Diversity?

- ✓ Definitions of Race, Culture and Ethnicity
- ✓ Cultural Identities
- ✓ Current NJ demographics
- ✓ Diversity between and within groups



Instructors Notes-

- Definition of Diversity is “to be distinct in kind,” or the “quality of being different.” It is the range of dimensions on which individuals may differ in age, race, ethnicity, religion, gender, sexual orientation, etc. It is also the “mix and various combinations of human differences.”

What Do I Need to Know about Cultural Diversity?

- ✓ Acculturation and immigration status
- ✓ Common assumptions and biases
- ✓ Impact of current policy and political climate on how communities perceive law enforcement.
- ✓ Self-examination of social identities, power and privilege and what that might mean to the person with whom you are interacting.

Definition of Culture.

- **Culture:** the set of ideas, behaviors, attitudes, and traditions that exist within groups of people (usually of a common religion, family, or other group). These ideas, behaviors, and traditions are passed on from one generation to the next and can adapt to change over time.



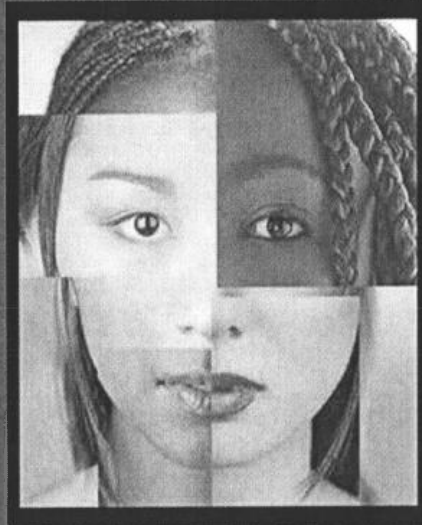
Cultural Differences.

- Not just limited to race, age, religion, gender, sexual orientation, or language.
- Can also include:
 - Learning disabilities;
 - Financial status (poverty);
 - Health issues;
 - Troubled or abusive pasts.



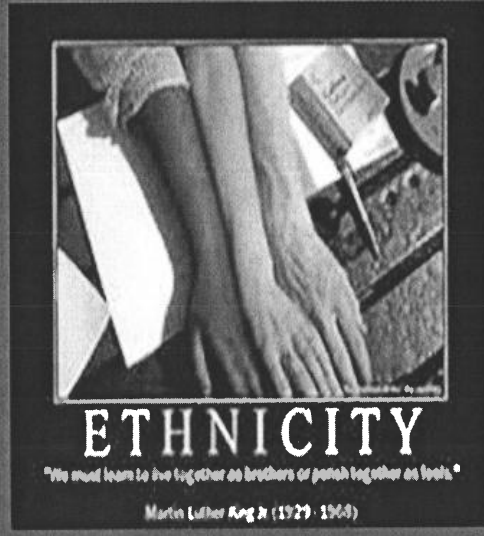
Definition of Race.

- **Race:** A socially constructed system of classifying individuals according to phenotypical characteristics that are genetically determined but not always consistent.



Definition of Ethnicity.

- **Ethnicity:** A sizable group of people sharing a common and distinctive racial, national, religious, linguistic, or cultural heritage.



Do not Assume.

- People may make assumptions based on visible/assumed racial/ethnic identity.
 - Don't assume that an apparent visible identity is accurate or a person's primary identity.
- People may have one or more hidden minority statuses
 - Sexual Orientation, Ability Status, Religion.



Instructor Notes –

(1) Religious Composition of Adults in New Jersey in 2014

- A. Christian: 67%
 - Evangelical Protestant: 13%
 - Mainline Protestant: 12%
 - Historically Black Protestant 6%
 - Catholic: 34%
 - Mormon: 1%
 - Orthodox Christian: 1%
 - Jehovah's Witness: 1%
 - Other Christian: <1%
- B. Non-Christian Faiths: 14%
 - Jewish: 6%
 - Muslim: 3%
 - Buddhist: <1%
 - Hindu: 3%
 - Other World Religions: 1%
- C. Other Faiths: 1%

Unaffiliated: 18%
Atheist: 2%
Agnostic: 3%
Nothing in particular: 12%
Don't know: 1%

<http://www.pewforum.org/religious-landscape-study/state/new-jersey>

Do not Assume.

- Never assume that a misunderstanding is not a big deal to someone who is from another culture.

Never
Assume
Anything



THE NEW YORKER



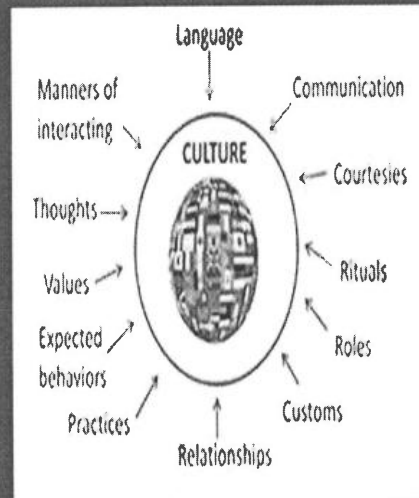
*"Quick! Remind me—are they handshakers, huggers,
single kissers, or kissers on both cheeks?"*

Good Friday (Western)

FRIDAY
APRIL 10

Cultural Competence.

- **Cultural competence** refers to an ability to interact effectively with people of different cultures and socio-economic backgrounds, particularly in the context of government agencies whose employees work with persons from different cultural/ethnic backgrounds.



Four Components of Cultural Competence.

- Awareness of one's own cultural worldview.
- Attitude towards cultural differences.
- Knowledge of different cultural practices and worldviews.
- Cross-cultural skills.




Cultural Identity is Complex.

- People have multiple cultural identities.
 - Understanding of cultural identity is context specific.
 - For example, gender self-awareness may be heightened for female officers given that policing is a male-dominated profession.

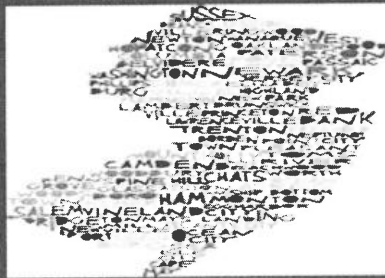


Current NJ Demographics 2016-2017

- 68% White
 - 19.7% Hispanic or Latino
 - 13% Black
 - 8% Asian
- 
- 18-34 year olds—50.73% are people of color
 - 18-34 year olds make up 21% of total NJ population

Current NJ Demographics 2016-2017.

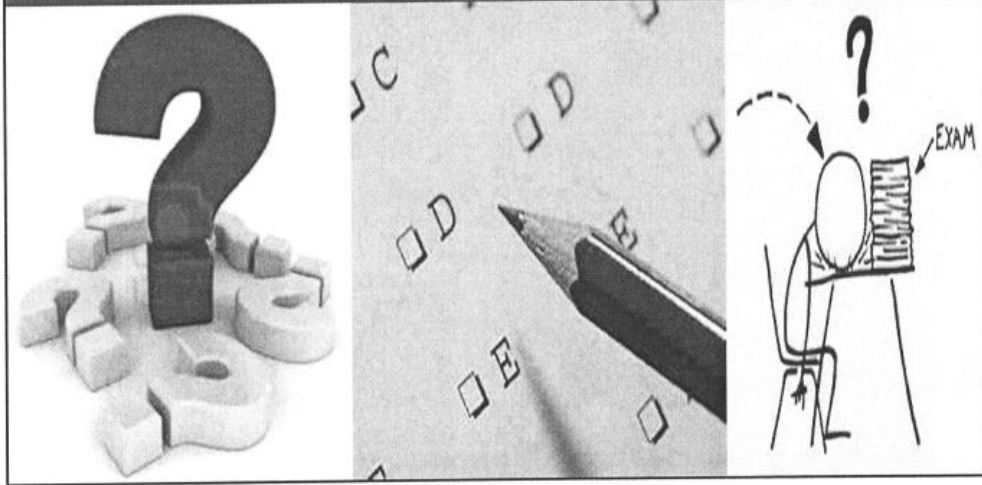
- Almost 22% of NJ's population is foreign-born (a higher proportion only in CA and NY)—13% of US residents born abroad
- Estimated number of undocumented immigrants in NJ: 498,888 (6% of NJ population)



Instructor Notes-

- (1) 32% of entrepreneurs in NJ are immigrants.
- (2) Estimated number of undocumented entrepreneurs in NJ: 33,711—9% of all working-age entrepreneurs in NJ who are undocumented.
- (3) In 2014, undocumented immigrants in NJ earned 9.7 billion (432.2m went to state and local taxes/731.8M went to federal taxes/179.4m to Medicare, 695.3m to social security)

What Influences Your Perception of Person of a Different Culture, Gender, Race, Ethnicity, Sexual Preference?



Instructor Notes-

- At the Academy, law enforcement officers are taught about cultural diversity, by way of review, ask group what contributes to cultural diversity.

Answers should include:

(1) Geographic Region :

- Environment of learning; exposure to other cultures: :
 - Demographics: the statistical characteristics of human population.
 - Assimilation: immigrants
 - Rural/urban.

(2) Heritage:

- The history and culture of the learner's ancestry, knowledge of which fosters pride and self-esteem.

(3) Ethnic Group:

- A group whose members share a common descent, national origin, customs, traits, culture, and native language.

(4) Race:

- A group of persons related by common descent, blood or heredity;
- a subdivision of the human species characterized by a more or less distinctive combination of physical traits that are transmitted by descent.

(5) Age/Generation:

- Youth, mid-age, elderly/senior citizens

(6) Gender:

- Sex of an individual. E.g. Male, female, transgender

(7) Sexual Orientation:

(See Part IX)

(8) Intelligence/Education:

- Example “only boys are good at math.”

(9) Special Needs :

- Handicapped – means suffering from physical disability infirmity, malformation or disfigurement which caused by bodily injury, birth defect or illness including epilepsy, and which shall include but not be limited to, any degree of paralysis, amputation, lack of physical coordination, blindness or visual impediment, deafness or hearing impediment, muteness or speech impediment, or from any mental psychological or developmental disability. A person who is suffering from aids or HIV infection may also can be handicapped or suffer from mental illness.

(10) Mental/Physical Abilities:

- Disabilities that differentiate a person from the norm in act, look, speech, etc.

(11) Class (income or economic status):

- Lower, middle, or upper class.

(12) Profession :

- (Employment status) blue collar or white collar

(13) Language :

A. First language/native language - a term referring to one's home or native language; the language learned first.

B. Bilingual - sociocultural elements that go beyond language, functioning, awareness and participation in contrasting cultures.

C. Bilingual-bicultural education - a process which uses the primary language of pupils as the principle source of instruction while at the same time systematically and sequentially teaching them the language of the predominant culture

D. Non-English speaking- individuals who communicate in their home language only.

E. Accent- individual's or group's distinctive or characteristic inflection, tone, or choice of words; a way of speaking.

(14) Politics:

- Party affiliation republican, democrat, independent, left wing, right wing, etc.

(15) Tradition:

- The handing down of information, beliefs, and customs by word of mouth or by example from generation to another without written instruction; pattern of thought, action or behavior.

(16) Religion:

- A personal set or institutionalized system of religious attitudes, beliefs and practices.

(17) Nationality:

- Membership in a particular nation.

Attire: Cultural dress

Food: Cultural types

(18) Family:

(19) Employment (education) :

- Affirmative Action- a set of specific and result-oriented policies, guidelines, and Procedures that commits an institution to eliminate and prevent discrimination and the current effects of past discrimination (usually in hiring, promotion, and other employment practices).

(20) Citizenship Status:

- A. Emigrants: people who leave their country to settle in another country.
- B. Immigrants: people who migrate to country for permanent residence.
- C. Migrants: any person who moves from one part of a country to another part of the same country.

(21) Values:

- Fundamental beliefs about behavior, customs and institutions that are judged either favorable or unfavorable by a people, ethnic group or nation. Values affect the way we perceive reality. We use values as filters through which we judge people and experience as good or bad, right or wrong, normal or abnormal.

SURVEY SAYS...



Many Things....

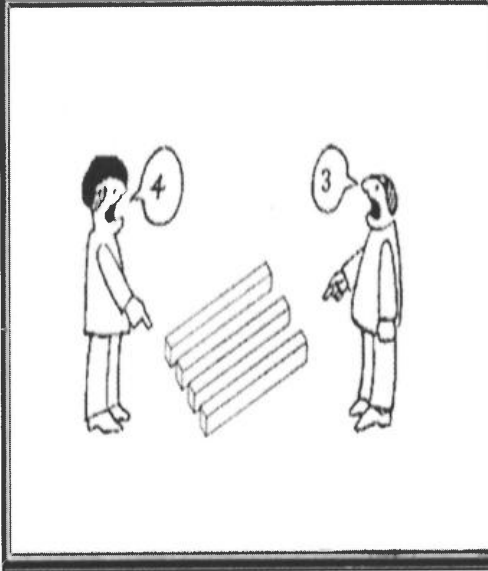
- Geographic Region
- Heritage
- Ethnic Group
- Race
- Age/Generation
- Gender
- Sexual Orientation
- Intelligence/Education
- Special Needs
- Mental/Physical Abilities
- Values
- Politics
- Tradition
- Religion
- Nationality
- Income/Economic Class
- Profession
- Language
- Family
- Citizenship Status

Two People Look at the Same Thing but See Two Different Things.

- Political views
- Gender
- Social class
- Immigration status
- Race
- Sex
- Religious viewpoints and practices



Two People Look at the Same Thing but See Two Different Things.



- Perception of justice
- Attitudes toward law enforcement
- Language
- Generation
- Age
- Based on historical experiences

Instructor Notes

(1) Understanding History and Policy:

Racial and Ethnic Disparity in NJ State Prisons (2016)

<http://www.sentencingproject.org/publications/color-of-justice-racial-and-ethnic-disparity-in-state-prisons/>

- African Americans are incarcerated at a rate that is more than **10 times** the imprisonment of Whites.
- NJ has the highest rate in the nation, at **12.2 black people incarcerated for every 1 white person**.
- More than **half the prison population** in NJ is black.
- Incarceration Rates per 100,000: Whites – 94, **Blacks – 1140, Hispanics – 206**.
- **1 in every 31 black males** have been or are currently incarcerated.
- While black people make up only 12.9% of NJ's total population, they make up **60.5% of the prison population**, the 6th highest total in the country.
- Hispanic people make up 18.9% of NJ's total population and make up 16.1% of the prison population

(2) **Understanding History and Policy:** Racially Disparate Enforcement of Low-Level Offenses in New Jersey.

American Civil Liberties Union of New Jersey (2015, December).[nj.org/files/7214/5070/6701/2015_12_21_aclunj_select_enf.pdf](http://www.aclunj.org/files/7214/5070/6701/2015_12_21_aclunj_select_enf.pdf)

- The ACLUNJ found clear evidence of Black and Hispanic/Latinos being the disproportionate focus of police practices.
- A 2013 ACLU study found that **Black New Jerseyans are 2.8 times more likely** to be arrested for marijuana possession than their White neighbors, despite federal government data that show Blacks and Whites use marijuana at similar rates.

What is Your Cultural Lens?

- Where were your grandparents/recent ancestors born?
- How was their adaption to the US?
- What messages have you received about the importance of your culture--Growing up? Or now?
- Have you ever used the term "those people"?
- How do you perceive "those" or "others"?
- How does your bias affect your interactions with "those"?



Instructors Notes –

(1) Some general facts about immigrants in New Jersey (New American Economy, 2016)

(A) Education

- 88.6 percent of all NJ persons of 25 years are high school graduates or higher (US Census, 2011-2015)
- 36.8 percent of all NJ persons 25 years+ have bachelors degree or higher (US Census, 2011-2015)

(B) Because immigrants in NJ tend to be of working age:

- 63% of immigrants of all ages in New Jersey worked in 2014
- 45% of native born New Jersey worked in 2014
- Immigrants either have highly advanced degree or lack high school diploma/education--working in either labor-intensive jobs (e.g. housekeeping, construction) or high level jobs.

(C) 6% of NJ population is estimated to be undocumented in 2014 (498,888)

(D) In 2014, undocumented immigrants in NJ earned 9.7 billion dollars

- 432.2 million went to state and local taxes
- 731.8 million went to federal taxes

(2) Examine Assumptions: Test your knowledge on immigration

<http://www.pbs.org/independentlens/blog/immigration-quiz-2/>

Melting Pot, Mosaic, or Salad Bowl: Changing your Cultural Lens.

Melting Pot?



Salad Bowl?



Mosaic?



Instructor Notes-

- (1) Concept of Berry Acculturation Model- Two individuals from different cultures, backgrounds, religious affiliation may look at same scene but have different impressions based upon assimilation, integration, marginalization, and separation.

(2) What is the salad bowl theory of multi-culturalism?

Article from Wikipedia.

The salad bowl concept suggests that the integration of the many different cultures of United States residents combine like a salad, as opposed to the more traditional notion of a cultural melting pot. New York City can be considered as being a "salad bowl". In Canada this concept is more commonly known as the cultural mosaic.^[1] In the salad bowl model, different American cultures are brought together — like salad ingredients — but do not form together into a single homogeneous culture. Each culture keeps its own distinct qualities. This idea proposes a society of many individual, "pure" cultures in addition to the mixed culture that is modern American culture, and the term has become more politically correct than *melting pot*, since the latter suggests that ethnic groups may be unable to preserve their cultures due to assimilation.

Some have compared the European concept of multiculturalism to a salad bowl approach, which prevents the full integration of immigrant groups into host societies, whereas the traditional American approach of the melting pot results in successful integration of successive immigrant waves into the larger American society.

The love story of Pocahontas and John Smith in a well known Disney animation film *Pocahontas* (1995) or the peaceful co-existence of Native Americans and new immigrants from England has been counted as a prototype of American multiculturalism. However, some scholars blamed it as a WASP-oriented (White Anglo-Saxon Protestant) concept of melting pot and suggested a new concept of salad bowl.

An example of the European version of a salad bowl can be seen in its policy regarding the EU programme 'integration of non-European nationals' which finances and promotes integration initiatives targeting those who are not members of the EU25. This project aims to encourage dialogue in civil society, develop integration models, and spread and highlight the best initiatives regarding integration.

The salad bowl idea in practice has its supporters and detractors. Supporters argue that being American does not inherently tie a person to a single culture, though rather to citizenship and loyalty to the United States. Thus, one does not need to abandon their cultural heritage in order to be considered "American". Critics tend to oppose the idea in tandem with other critiques on multiculturalism, saying that America needs to have a common culture in order to preserve a common "American" identity.

Scholars such as Yale University's Amy Chua argue for a different version of multiculturalism: the salad bowl. In her book *Day of Empire: How Hyper powers Rise to Global Dominance and Why They Fall*, she suggests 'cultural tolerance' as a prerequisite to be a global dominance or hyper power. Evaluating the United States is on the verge of losing that very ideal characteristic in recent years, she wishes for America to remain as a tolerant nation in the context of globalization and multiculturalism. Her conception of tolerance may be understood as multiculturalism or figuratively salad bowl. In other words, scholars like Chua call for a coexistence of different race, ethnic groups, and cultures with their own unique forms, like in a salad bowl, rather than requiring them to assimilate into the one created by the dominating majority

References

- Kalman, Bobbie (2010). Canada: The Culture. Crabtree Pub. p. 4. [ISBN 978-0-7787-9284-0](#). Retrieved 2012-06-04.
- Lind, Michael. The Next American Nation: The New Nationalism and the Fourth American Revolution. 1996
- Schmidt, Alvin J. The Menace of Multiculturalism: Trojan Horse in America. 1997
- Huntington, Samuel P. Who Are We?: The Challenges to America's National Identity.

2005

Chua, Amy. *Day of Empire: How Hyper powers Rise to Global Dominance and Why They Fall*. 2007
Kolb, Eva. *The Evolution of New York City's Multiculturalism: Melting Pot or Salad Bowl*. 2009

(3) What is the melting pot theory of cultural diversity?

Article from Wikipedia

The **melting pot** is a metaphor for a heterogeneous society becoming more homogeneous, the different elements "melting together" into a harmonious whole with a common culture or vice versa, for a homogeneous society becoming more heterogeneous through the influx of foreign elements with different cultural background with a potential creation of disharmony with the previous culture. Historically, it is often used to describe the assimilation of immigrants to the United States.^[1] The melting-together metaphor was in use by the 1780s.^{[2][3]} The exact term "melting pot" came into general usage in the United States after it was used as a metaphor describing a fusion of nationalities, cultures and ethnicities in the 1908 play of the same name.

The desirability of assimilation and the melting pot model has been reconsidered by proponents of multiculturalism,^{[4][5]} who have suggested alternative metaphors to describe the current American society, such as a *mosaic*, *salad bowl*, or *kaleidoscope*, in which different cultures mix, but remain distinct in some aspects.^{[6][7][8]} Others argue that cultural assimilation is important to the maintenance of national unity, and should be promoted.

In the 18th and 19th centuries, the metaphor of a "crucible" or "smelting pot" was used to describe the fusion of different nationalities, ethnicities and cultures. It was used together with concepts of the United States as an ideal republic and a "city upon a hill" or new promised land. It was a metaphor for the idealized process of immigration and colonization by which different nationalities, cultures and "races" (a term that could encompass nationality, ethnicity and race proper) were to blend into a new, virtuous community, and it was connected to utopian visions of the emergence of an American "new man". While "melting" was in common use the exact term "melting pot" came into general usage in 1908, after the premiere of the play *The Melting Pot* by Israel Zangwill.

The first use in American literature of the concept of immigrants "melting" into the receiving culture are found in the writings of J. Hector St. John de Crevecoeur. In his *Letters from an American Farmer* (1782) Crevecoeur writes, in response to his own question, "What then is the American, this new man?" that the American is one who "leaving behind him all his ancient prejudices and manners, receives new ones from the

new mode of life he has embraced, the government he obeys, and the new rank he holds. He becomes an American by being received in the broad lap of our great Alma Mater. Here individuals of all nations are *melted* into a new race of men, whose labors and posterity will one day cause great changes in the world."...whence came all these people? They are a mixture of English, Scotch, Irish, French, Dutch, Germans, and Swedes... What, then, is the American, this new man? He is either an European or the descendant of an European; hence that strange mixture of blood, which you will find in no other country. I could point out to you a family whose grandfather was an Englishman, whose wife was Dutch, whose son married a French woman, and whose present four sons have now four wives of different nations. He is an American, who, leaving behind him all his ancient prejudices and manners, receives new ones from the new mode of life he has embraced, the new government he obeys, and the new rank he holds. . . . The Americans were once scattered all over Europe; here they are incorporated into one of the finest systems of population which has ever appeared.

— J. Hector St. John de Crevecoeur, *Letters from an American Farmer*

In 1845, Ralph Waldo Emerson, alluding to the development of European civilization out of the medieval Dark Ages, wrote in his private journal of America as the Utopian product of a culturally and racially mixed "smelting pot", but only in 1912 were his remarks first published. In his writing, Emerson explicitly welcomed the racial intermixing of whites and non-whites, a highly controversial view during his lifetime. A magazine article in 1876 used the metaphor explicitly:

The fusing process goes on as in a blast-furnace; one generation, a single year even--transforms the English, the German, the Irish emigrant into an American. Uniform institutions, ideas, language, the influence of the majority, bring us soon to a similar complexion; the individuality of the immigrant, almost even his traits of race and religion, fuse down in the democratic alembic like chips of brass thrown into the melting pot.^[9]

In 1893, historian Frederick Jackson Turner also used the metaphor of immigrants melting into one American culture. In his essay *The Significance of the Frontier in American History*, he referred to the "composite nationality" of the American people, arguing that the frontier had functioned as a "crucible" where "the immigrants were Americanized, liberated and fused into a mixed race, English in neither nationality nor characteristics".

In his 1905 travel narrative *The American Scene*, Henry James discusses cultural intermixing in New York City as a "fusion, as of elements in solution in a vast hot pot".^[10]

The exact term "melting pot" came into general usage in the United States after it was used as a metaphor describing a fusion of nationalities, cultures and ethnicities in the 1908 play of the same name, first performed in Washington, D.C., where the immigrant

protagonist declared:

Understand that America is God's Crucible, the great Melting-Pot where all the races of Europe are melting and re-forming! Here you stand, good folk, think I, when I see them at Ellis Island, here you stand in your fifty groups, your fifty languages, and histories, and your fifty blood hatreds and rivalries. But you won't be long like that, brothers, for these are the fires of God you've come to – these are fires of God. A fig for your feuds and vendettas! Germans and Frenchmen, Irishmen and Englishmen, Jews and Russians—into the Crucible with you all! God is making the American.^[11]

Israel Zangwill

In *The Melting Pot* (1908), Israel Zangwill combined a romantic denouement with an utopian celebration of complete cultural intermixing. The play was an adaptation of William Shakespeare's *Romeo and Juliet*, set in New York City. The play's immigrant protagonist David Quixano, a Russian Jew, falls in love with Vera, a fellow Russian immigrant who is Christian. Vera is an idealistic settlement house worker and David is a composer struggling to create an "American symphony" to celebrate his adopted homeland. Together they manage to overcome the old world animosities that threaten to separate them. But then David discovers that Vera is the daughter of the Tsarist officer who directed the pogrom that forced him to flee Russia. Horrified, he breaks up with her, betraying his belief in the possibility of transcending religious and ethnic animosities. However, unlike Shakespeare's tragedy, there is a happy ending. At the end of the play the lovers are reconciled.

Reunited with Vera and watching the setting sun gilding the Statue of Liberty, David Quixano has a prophetic vision: "It is the Fires of God round His Crucible. There she lies, the great Melting-Pot—Listen! Can't you hear the roaring and the bubbling? There gapes her mouth, the harbor where a thousand mammoth feeders come from the ends of the world to pour in their human freight". David foresees how the American melting pot will make the nation's immigrants transcend their old animosities and differences and will fuse them into one people: "Here shall they all unite to build the Republic of Man and the Kingdom of God. Ah, Vera, what is the glory of Rome and Jerusalem where all nations and races come to worship and look back, compared with the glory of America, where all races and nations come to labor and look forward!"

Zangwill thus combined the metaphor of the "crucible" or "melting pot" with a celebration of the United States as an ideal republic and a new promised land.

The prophetic words of his Jewish protagonist against the backdrop of the Statue of Liberty allude to Emma Lazarus' famous poem *The New Colossus* (1883), which celebrated the statue as a symbol of American democracy and its identity as an immigrant nation.^[12]

Zangwill concludes his play by wishing, "Peace, peace, to all ye unborn millions, fated to fill this giant continent--the God of our children give you Peace." Expressing his hope

that through this forging process the "unborn millions" who would become America's future citizens would become a unified nation at peace with itself despite its ethnic and religious diversity.

United States

In terms of immigrants to the United States, the "melting pot" process has been equated with Americanization, that is, cultural assimilation and acculturation. The "melting pot" metaphor implies both a melting of cultures and intermarriage of ethnicities, yet cultural assimilation or acculturation can also occur without intermarriage. Thus African-Americans are fully culturally integrated into American culture and institutions. Yet more than a century after the abolition of slavery, intermarriage between African-Americans and other ethnicities is much less common than between different white ethnicities, or between white and Asian ethnicities. Intermarriage between whites and non-whites, and especially African-Americans, has long been a taboo in the United States, and was illegal in many US states until 1967.^[13]

References

- United States. Bureau of the Census (1995). Celebrating our nation's diversity: a teaching supplement for grades K-12. U.S. Dept. of Commerce, Economics and Statistics Administration, Bureau of the Census. pp. 1-. Retrieved 27 November 2012.*
p.50 See "...whether assimilation ought to be seen as an egalitarian or hegemonic process, ...two viewpoints are represented by the melting-pot and Anglo-conformity models, respectively" Jason J. McDonald (1 May 2007). *American Ethnic History: Themes and Perspectives* Edinburgh University Press. pp. 50-. ISBN 978-0-7486-1634-3. Retrieved 27 November 2012.
- Larry A. Samovar; Richard E. Porter; Edwin R. McDaniel (1 January 2011). Intercultural Communication: A Reader. Cengage Learning. pp. 97-. ISBN 978-0-495-89831-3. Retrieved 27 November 2012.*
- Joachim Von Meien (23 November 2007). The Multiculturalism Vs. Integration Debate in Great Britain. GRIN Verlag. ISBN 978-3-638-76647-0. Retrieved 27 November 2012.*
- Eva Kolb (March 2009). The Evolution of New York City's Multiculturalism: Melting Pot Or Salad Bowl: Immigrants in New York from the 19th Century Until the End of the Gilded Age. BoD – Books on Demand. ISBN 978-3-8370-9303-2. Retrieved 27 November 2012.*
- Lawrence H. Fuchs (1990). The American Kaleidoscope: Race, Ethnicity, and the Civic Culture. Wesleyan University Press. pp. 276-. ISBN 978-0-8195-6250-0. Retrieved 27 November 2012.*
- Tamar Jacoby (2004). Reinventing The Melting Pot: The New Immigrants And What It Means To Be American. Basic Books. ISBN 978-0-465-03635-6. Retrieved 27 November 2012.*

Jason J. McDonald. *American Ethnic History: Themes and Perspectives*. (2007) ISBN 978-0-8135-4227-0

https://books.google.com/books?id=InEqAAAAAYAAJ&source=gbs_book_other_versions

Titus Munson Coan, "A New Country" *The Galaxy* Volume 0019 Issue 4 (April 1875) p. 463 online

James, Henry (1968). *The American Scene*. Bloomington: Indiana University Press.

ISBN 0-86155-018-8, p. 116

As quoted in Gary Gerstle *American Crucible; Race and Nation in the Twentieth Century*, Princeton University Press, 2001, p. 51. Hirschman, C. *America's Melting Pot Policy Reconsidered*, *Annual Review of Sociology*, 9, 1983, 397-423 (p.397).

"Take the Quiz". *Destination America*. PBS. September 2005. Retrieved 2008-07-15.

Hollinger, David A. (December 2003). "Amalgamation and Hypodescent: The Question of Ethnoracial Mixture in the History of the United States". *The American Historical Review*.

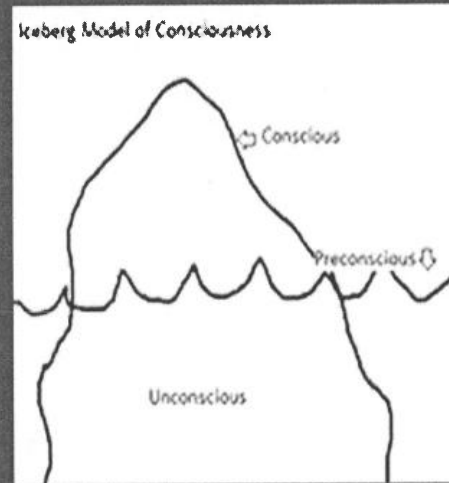
Indiana University. **108** (5): 1363–90. [doi:10.1086/529971](https://doi.org/10.1086/529971). Retrieved 2008-07-15.

Thomas J. Archdeacon, *Becoming American* (1984) pp 112-25

Higham (1955)

Conscious Bias.

- We all have a conscious bias.
- Make decisions about what is safe or not, what is appropriate or not, and so on.
- Psychologist Joseph LeDoux described this as an unconscious “danger detector.”

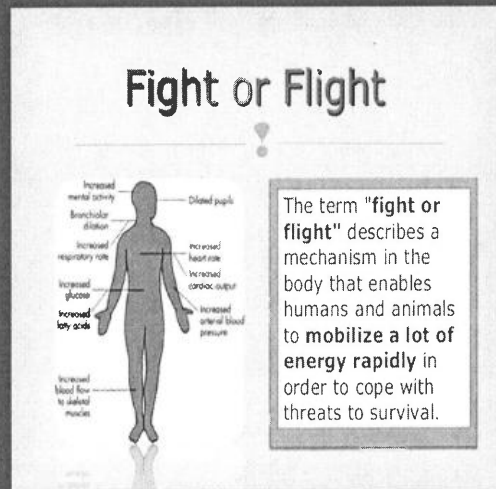


Instructor Notes-

- LeDoux, J. *The Emotional Brain: The Mysterious Underpinnings of Emotional Life*, New York: Simon and Schuster.
- Ross, Howard. *Exploring Unconscious Bias*. CPO Insights. Diversity Best Practices. August , 2008 Vol 2, Issue 5. <http://www.cookcross.com/docs/UnconsciousBias.pdf>

Conscious Bias.

- Determines whether or not something or someone is safe before we can even begin to consciously make a determination.
- When the object, animal, or person is assessed to be dangerous, a “fight or flight” fear response occurs.

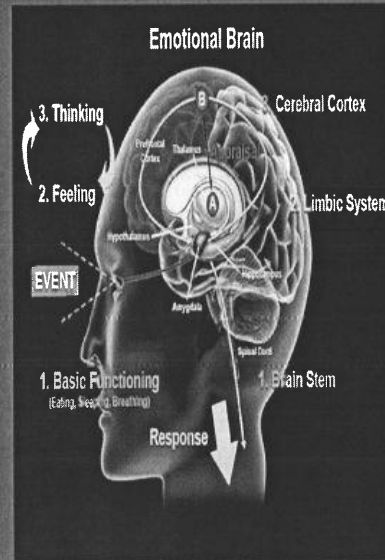


Instructor Notes-

- LeDoux, J. *The Emotional Brain: The Mysterious Underpinnings of Emotional Life*, New York: Simon and Schuster.
- Ross, Howard. *Exploring Unconscious Bias*. CPO Insights. Diversity Best Practices. August, 2008 Vol 2, Issue 5. <http://www.cookcross.com/docs/UnconsciousBias.pdf>

Conscious Bias.

- On a conscious level, we may correct a mistake in this “danger detector” when we notice it.
- But often, we simply begin to generate reasons to explain why it was accurate to begin with.
- We are generally convinced that our decisions are “rational,” but in reality most human decisions are made emotionally, and we then collect or generate the facts to justify them.



Instructor Notes-

- All training for use of non-deadly and deadly force focus on “reasonable objective factors” that lead to the officer using a force option contingent on actions by the defendant.

Conscious Bias

- From a survival standpoint this is not a negative trait. It is a necessary one.
- We have all heard the axiom,
“it is better to be safe
than sorry”
- For example you duck your head when you believe that something is about to hit you.

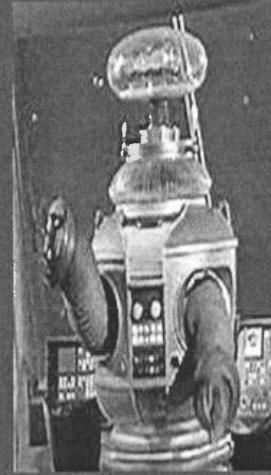


Instructor Notes-

- LeDoux, J. *The Emotional Brain: The Mysterious Underpinnings of Emotional Life*, New York: Simon and Schuster.
- Ross, Howard. *Exploring Unconscious Bias*. CPO Insights. Diversity Best Practices. August , 2008 Vol 2, Issue 5. <http://www.cookcross.com/docs/UnconsciousBias.pdf>

Conscious Bias.

- When we see something or someone that “feels” dangerous, we have already launched into action subconsciously before we have even started “thinking.”
- Our sense of comfort or discomfort has already been engaged.

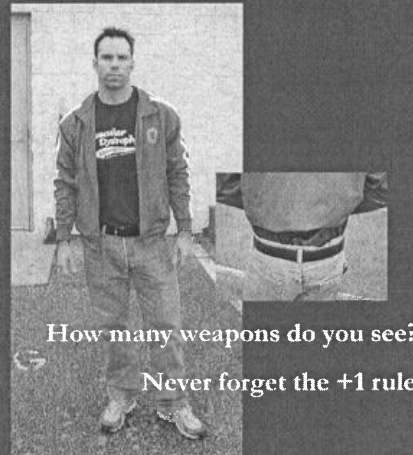


Instructor Notes-

- LeDoux, J. *The Emotional Brain: The Mysterious Underpinnings of Emotional Life*, New York: Simon and Schuster.
- Ross, Howard. *Exploring Unconscious Bias*. CPO Insights. Diversity Best Practices. August , 2008 Vol 2, Issue 5. <http://www.cookcross.com/docs/UnconsciousBias.pdf>

Conscious Bias in Police Work

- Scan the whole person
- Watch the hands
- Scan the waist
- Check the surrounding area
- Person's demeanor



Instructor Notes-

Rick Teckmeyer. Defensive Tactics 101. South East Law Enforcement. (2014).

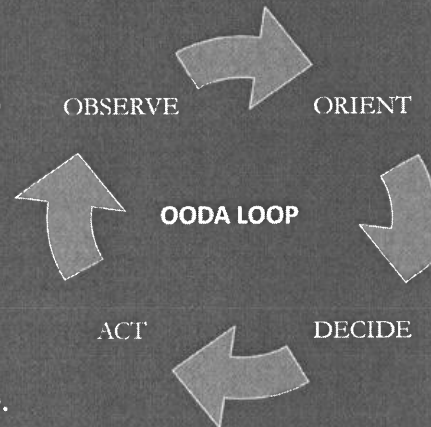
Conscious Bias in Police Work.

- Bulges.
- Heavy or weighted objects in pockets.
- Using cover.
- Distance.
- Not complying with orders.
- Threat indicators.
- Elbow rise.
- Hands in pockets.
- Indicators suspect's conduct is escalating.

Conscious Bias in Police Work

The OODA loop something we all continually do without thinking.

- When we walk, drive, interact with others or simply sit passively, all people observe their surroundings to a certain extent.
- Anticipating a threat before it presents can greatly reduce the amount of time that it takes to respond to an attack.
- The idea is to cycle through your OODA loop faster than your opponent, thus gaining an advantage.
- Remember action always trumps reaction.

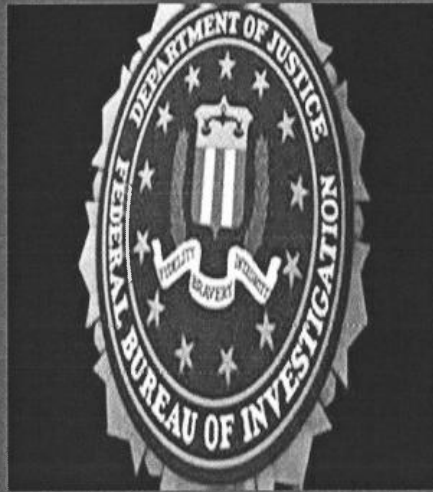


Instructor Notes-

Rick Teckmeyer. Defensive Tactics 101. South East Law Enforcement. (2014).

When Stereotypes or Racism Creates a Conscious Bias.

- In a 2006 bulletin, the FBI detailed the threat of white nationalists (KKK) infiltrating police in order to disrupt investigations against fellow members and recruit other supremacists.



Instructor Notes

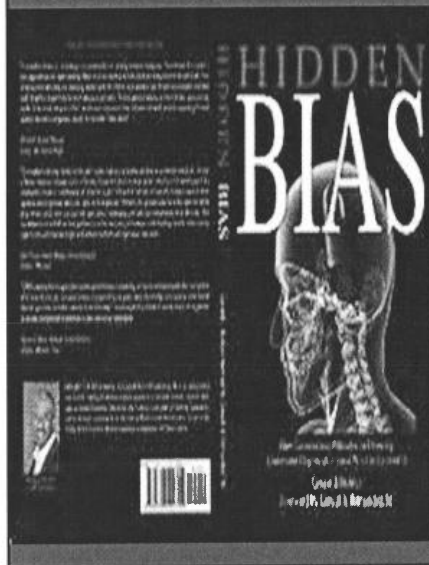
- See <http://s3.documentcloud.org/documents/402521/doc-26-white-supremacist-infiltration>.

Implicit Bias.

- Implicit biases – defined as attitudes or stereotypes that can influence our beliefs, actions and decisions, even though we're not consciously aware of them and don't express those beliefs verbally to ourselves or others.



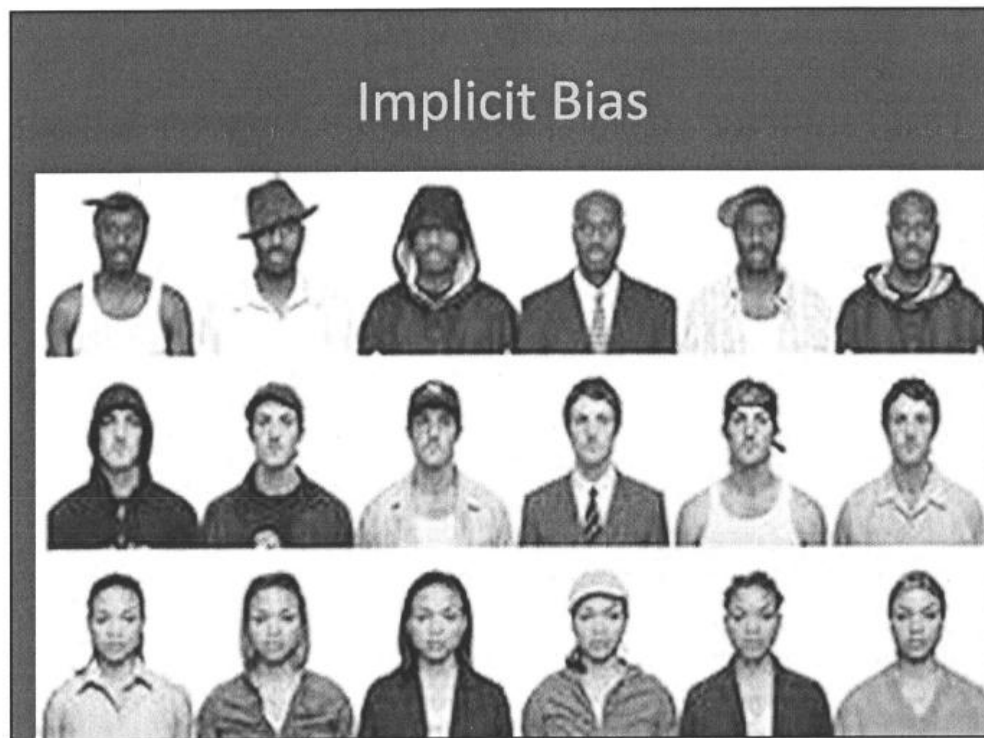
Implicit Bias.



- Implicit bias refers to the attitudes or stereotypes that affect our understanding, actions, and decisions in an unconscious manner.
- These biases, which encompass both favorable and unfavorable assessments, are activated involuntarily and without an individual's awareness or intentional control.

Instructor Notes-

- Source of Information. The Ohio State University. Kirwan Institute for the Study of Race and Ethnicity. [Understanding Implicit Bias.](#)
- **Extra resource for implicit bias** <https://medium.com/embrace-race/your-5-year-old-is-already-racially-biased-heres-what-you-can-do-about-it-d72de0480ba3>



Instructor Notes-

- Residing deep in the subconscious, these biases are different from known biases that individuals may choose to conceal for the purposes of social and/or political correctness.
- Rather, implicit biases are not accessible through introspection.

Implicit Bias.

“There is nothing more painful to me ... than to walk down the street and hear footsteps and start thinking about robbery, then look around and see somebody white and feel relieved.”

- Have you ever had this experience?
- Have you ever have this happen to you?
- Who said this?



Instructor Notes-

- Ask individuals of different races their perspective on this quote and whether they had a similar experience in their lifetime.
- Two questions to ask for this slide:
 - Have you ever had this experience?
 - Have you ever have this happen to you?

http://www.usnews.com/usnews/opinion/articles/960318/archive_010008.htm

Implicit Bias.

- Reverend Jesse Jackson.



Instructor Notes-

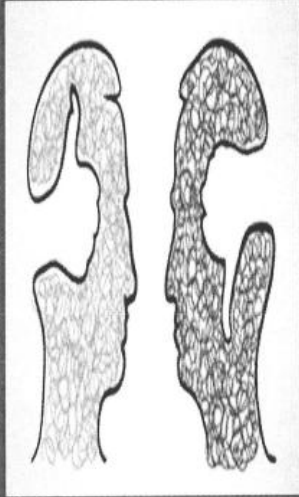
- Sources:

http://www.usnews.com/usnews/opinion/articles/960318/archive_010008.htm

- Related link:

<http://theracecardproject.com/jesse-jackson-fears-black-youths-racism-2/>

Implicit Bias.



- The implicit associations we harbor in our subconscious cause us to have feelings and attitudes about other people based on **characteristics such as race, ethnicity, age, and appearance.**
- These associations develop over the course of a lifetime beginning at a very early age through exposure to direct and indirect messages.
- In addition to early life experiences, the media and news programming are often-cited origins of implicit associations.

Symbolic Assailant.

- Sociologist Jerome Skolnick wrote that because police work is under constant threat of violence, we may create what is known as a symbolic assailant.
- This is an idea from our past experiences of what a criminal looks like, and may become part of our policing.



Instructor Notes-

- There may be some discussion about the photograph used in this slide. If a discussion results concerning the Trevon Martin case, this use of force case did not involve a law enforcement officer. Rather it was a private citizen. In Florida, private citizens may “stand their ground.”
- A private citizen in New Jersey is not permitted to “stand their ground” but rather has a duty to retreat. This is known as the retreat rule. Law Enforcement officers do not have a duty to retreat to effectuate a legitimate law enforcement function.

Problem.

- Use of stereotypes in law enforcement is really ineffective and racial profiling is illegal.
- Policing on stereotypes is improper.
- When police conduct enforcement actions based upon a bias or stereotype, police may:
 - Deal with citizen too harshly;
 - Presume they committed a crime;
 - Find their information less credible;
 - Treat citizen without respect;
 - Intentionally or unintentionally escalate the encounter.



Instructor Notes-

- Source- Fridel, Lorie and Laszio, Anna. Fair and Impartial Training. Module 1 Recruits/Patrol Officers. Instructor's Manual. Pg. 17. Fair and Impartial Policing, LLC. 2013.

Perception of Gender

- Female Police Officers may encounter issues because taking orders from a female may be perceived as humiliating with people from patriarchal societies.



Instructor Notes-

- Two concepts to flesh out in teaching this slide:
 - (1) What issues to female officers have internally within the police department that they have to overcome?
 - (2) What are some issues the female officers face while interacting with the general public?

Language Barriers.

- ▶ Probably the most frustrating of all the barriers, it robs us of the most important facet of communication.
- ▶ Talking louder and slower does not help, but trying to find some universal words may (hello, okay, etc.)
- ▶ Keep in mind that as frustrated as you are, they are even more agitated and possibly panicked.



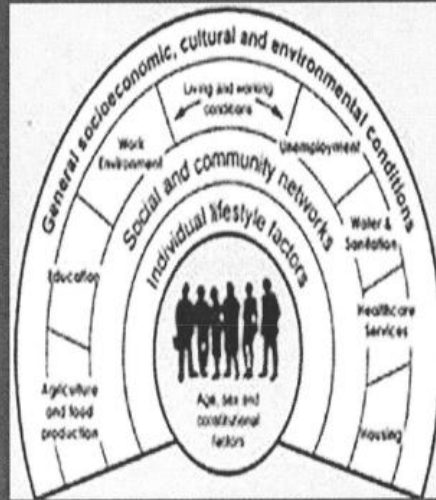
Language Barriers.

- ▶ If possible, use a translator.
- ▶ Hand gestures directing someone where you want them may be more helpful, especially in a traffic situation.
- ▶ Stay calm and try to enlist the help of someone in the community who can speak both your language and theirs.



What Role Does Socio-Economic Status Have on Perception?

- Citizens may have different perception based upon wealth:
 - Poor;
 - Middle Class;
 - Wealthy.



Instructor Notes-

- See, Parham, Jonathan. CARE techniques & Conversational Tactics. (2016). Citing Pfarr, Jodi. Tactical Communication. Aha! Process, Inc. (2013).

Poor- (mostly matriarchal)

Topic	Relativity
Money.....	to be used, spent
Time.....	decisions based upon present
Destiny.....	cannot change fate
Language.....	survival

Middle Class- (mostly patriarchal)

Topic	Relativity
Money.....	to be managed
Time.....	decisions based upon future
Destiny.....	can change future with good choices
Language.....	about negotiation

Wealthy

Topic**Relativity**

Money.....	to be invested, conserved
Time.....	decisions based on tradition and decorum
Destiny.....	noble obligation to help less fortunate
Language.....	networking